

Religious Intelligence

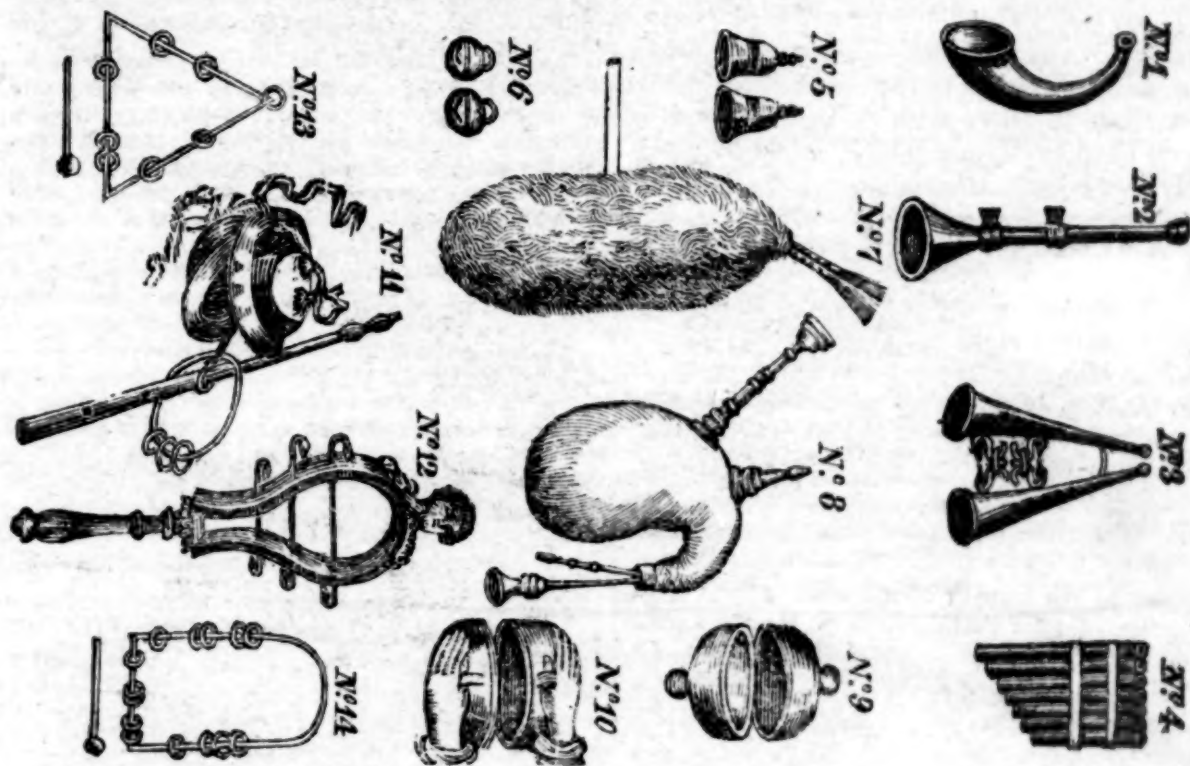
"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. X.



ANCIENT MUSICAL INSTRUMENTS.

The Musical Instruments of the ancient Hebrews, are perhaps the least known of any thing mentioned in the Sacred Writings, although they do not appear to have had any great variety. There were three classes—stringed instruments; wind instruments, or the flute genus; and different kinds of drums. No. 1, is the Horn Cornet, or *Shawm*, supposed to be made of a ram's horn, and such as were used by the priests when they encompassed the walls of Jericho; and by Gideon, *Judges* vii. 20. No. 2, is the straight trumpet used in the Jewish worship in the wilderness, to announce the journeyings or restings of the camp. They were of silver, *Numbers* x. 2, and according to Josephus, curved at the larger end like a bell. There are two Hebrew names for trumpets, which imply a difference either of form or of material. The trumpets of Moses and Solomon are called *Chatsothseroth*, which seems to denote metal trumpets, see *Numb.* xxxi. 6. *2 Kings* xi. 14. xii. 13. &c. The Jubilee Trumpets are call-

ed *Shopheroth*, and this name is also employed metaphorically to denote the thunders of Sinai. No. 3, is the ancient double flute, both tubes being blown at the same time by the mouth, and stopped by the fingers. It is supposed that the notes given by one of these pipes were in a correct gradation of the musical scale below those of the other. No. 4, exhibits the origin of the *Huggab*, or Organ, now so common about our streets. The Hebrew name is expressive of the sweetness of its tones. No's. 5 and 6, are merely large and small bells. The former are supposed to be referred to in the passage, *Zech.* xiv. 20, where the inscription to be worn upon them is mentioned: and the latter were placed at the bottom of the high priest's robe. No. 7. This sort of bagpipe is still used in the east. Its simplicity shews its high antiquity as contrasted with the more modern ones. No. 8, as it is admitted that this instrument was known in very remote ages among several nations. Nos. 9 and 10, are different sorts of

Cymoa's, an instrument not capable of any variety of notes, and more adapted to mark the time than to increase the melody. The following however, No. 11, shows a cymbal of a more powerful kind, found in the excavations of Herculaneum. It is connected with a very ancient sort of flute, and a hoop of jingling rings, as if they were all to be played together, though it is very difficult to conceive how they could all be held at the same time. No. 12, was found at the same place, and appears capable of nothing but a rattling noise, and could only act as a metrometer. No's. 13 and 14. are apparently *Schalishim*, or triangles, as the name intimates; though some think it applies not to three sided instruments, but to those with three strings: it is indeed hard to decide which it means positively.—*Youth's Magazine*.

AMERICAN BIBLE SOCIETY.

The Tenth Anniversary of this grand National Institution was held in the city of New-York on Thursday, May 11th. The venerable President of the Society, the Hon. John Jay, not being able to attend by reason of infirmity, the Chair was taken by the Hon. John Cotton Smith, formerly governor of this State, one of the Vice-Presidents, supported on the right by the Hon. Judge Thompson of the United States court, and on the left by His Excellency Dewitt Clinton, governor of the State of New-York.

The Rev. Doctor Perkins of West-Hartford, read the 40th Chapter of Isaiah; after which the Report of the Treasurer was read by Wm. W. Woolsey, Esq. and the Annual Report of the Directors, by the Rev. Charles G. Somers, one of the Society's Secretaries.

We copy from the New-York Observer, the following abstract of the Report, which will sufficiently shew the increasing prosperity of the Society.

TENTH REPORT.

Receipts, number of Bibles printed, &c.

The receipts into the treasury, and the circulation of the Scriptures, have both again exceeded those of the preceding years: the former by 6578 dollars, and the latter by 3881 Bibles and Testaments.

During the year there have been printed at the Depository, or are now in the press, 34,250 Bibles, viz. in English, 28,250; Spanish 4000; French 2000; and 46,760 Testaments, viz. in English, 44,750; and in French, 2000; making a total of Bibles and Testaments for the present year of 81,000, which added to 451,902, the number stated in the Ninth Report, makes a grand total of FIVE HUNDRED AND THIRTY-TWO THOUSAND NINE HUNDRED AND TWO BIBLES AND TESTAMENTS, or parts of the latter, printed from the stereotype plates of the Society, or otherwise obtained for circulation during the ten years of the Society's existence.

Some unexpected delay has occurred in the publication of a Pocket Bible, but the plates are completed, and an edition of two thousand copies has been put to press.

The total number of Bibles, Testaments, &c. issued from the Depository of the Society during the year ending the 1st inst. is 67,134 copies, which added to 372,913 Bibles and Testaments, and parts of the lat-

ter issued in former years, make the whole number issued from the Depository, from the commencement of the Institution, 440,047. These are exclusive of those issued by the Kentucky Bible Society, and printed from this Society's plates, and of those which have been procured by auxiliary societies from other quarters.

Among the copies of the Scriptures issued during the past year, there has been a considerable accession to the number of those in foreign languages, particularly in the Spanish. In foreign languages the copies have been, Spanish Bibles, 2705; French do. 203; German do. 157; Dutch, 1: Total Bibles, 3066. Spanish Testaments, 2681; German do. 261; Portuguese do. 1: Total Testaments, 2943. Total Bibles and Testaments in foreign languages, 6009.

Grants of Bibles to Societies, &c. at home and abroad.

Various applications have been received from missionaries, laboring in the islands of the West Indies, for supplies of the Scriptures for their respective congregations, which were represented as anxious to possess the volume, but unable to procure it. Several grants were made to such individuals during the preceding year; but the Board learning that an active Society existed in the island of Antigua, a central position, from which supplies could be readily forwarded to the various islands, on the recommendation of judicious friends, made to that Society a grant of 200 Bibles and 400 Testaments, and referred the individual applicants to that source for supplies. On the application of the American Board of Commissioners for Foreign Missions, the Manager granted a supply of the Holy Scriptures, in English and Spanish, to the Missionaries in the Sandwich Islands, for supplying vessels frequenting those places, and to enable them to embrace opportunities of sending the latter to the opposite western coasts of Spanish America.

Some French and Spanish Scriptures were entrusted to a gentleman visiting the island of Hayti, who has disposed of the former by sale, and solicited an additional supply. He states that they were bought with avidity, and that the priest at the place in which he resides, is favorable to their distribution, and even publicly in his sermons recommends their perusal.

Among the grants to Domestic Societies, is one which deserves particular notice. A society in the northern part of the State of New-York, (induced by the example of the county of Monroe,) having investigated its wants, and finding that to supply the numerous families destitute of the Bible, required means exceeding their present ability, presented an application for assistance, through their Secretary, who himself volunteered an offer of 100 dollars, if the Managers would, in addition to what this sum and the amount of their funds would purchase, grant a small donation of Bibles, to enable the Society to furnish a copy of the Word of God to every family. The overture was gladly accepted, and provision has thus been made for placing the holy volume in every house in that county. The total donations of the Society during the past year is 16,547 Bibles and Testaments; value \$10,541 88.

Want of Bibles at home.

Although so much has been done for furnishing foreign countries with the oracles of God, the funds of the Society must be multiplied to supply the wants of a destitute and rapidly increasing population in our own country. A gentleman intimately acquainted with the State of Illinois, and who is Secretary of one of the Societies there, writes, that a very moderate estimation, one fourth of the 12,000 families composing the population of that State is unsupplied with the Scriptures. From the reports of Bible Societies, it appears that in Wayne county, Ohio, 654 families have been found destitute of the Scriptures, although

five of its towns are yet unexplored; in Brown county in the same State, 985 families are in a similar condition; in one district of Scott county, Kentucky, out of 559 persons subject to taxation, 260 were found destitute of the Scriptures; in another district, 267 out of 400; and in another, 237 out of 562! In Alabama, in nine of the thirty-six counties of the State, embracing the longest settled, and most highly improved parts of the State, 2378 families are destitute of the Scriptures, while only 2695 families in the same counties were supplied. It is estimated, that in the other counties 7134 families are destitute. In the state of Indiana, containing 40,000 families, it is estimated that not more than half have an entire Bible.

Other facts of a similar character might be presented from other states of the West and South. But the Western and Southern States are not the only places afflicted with this famine of the bread of life. Investigations made under the direction of Bible Societies in different parts of the State of New-York, disclose facts equally painful to every Christian heart. From these investigations, it appears that in Oswego county one fourth part of the families do not possess an entire copy of the Holy Scriptures: in nine of the towns in Livingston county, not less than 277 families; in Tioga county, 500; and in Alleghany county, and some of the adjoining settlements, at least one thousand families are destitute of the Bible! The Society of St. Lawrence county found 716 families in the same situation within their bounds, and, we are happy to add, took immediate measures for a complete supply. These Societies in the State of New-York have been led to these investigations by the noble example of their sister institution in the county of Monroe; and each of them, like that institution, has resolved not to cease its labors until every family within its bounds shall have a Bible.

Auxiliaries and Agents.

The number of Societies auxiliary to the American Bible Society, is gradually increasing. Fifty-four have been recognised during the last year, making the whole number of Auxiliary Societies at present, 506.

Dr. Nathaniel Dwight has been employed as an agent in Rhode Island, Maine, Vermont and New Hampshire; the Rev. Mr. Peck, has been continued an agent in Missouri, Illinois, and Indiana, where he has been instrumental in forming, since he first commenced his agency, 39 auxiliaries; and the Rev. J. B. Waterbury, was employed at first in the counties of Hampshire and Hampden, in Massachusetts, where he formed 32 Male and Female Bible Associations in 17 towns, and collected \$681; and afterwards in the northern part of Georgia, in company with the Rev. G. W. Ridgley.

Prisons supplied with Bibles.

Many of the Prisons and Penitentiaries of our country have been supplied with Bibles through the medium of Auxiliary Societies, by the agency of the Rev. Louis Dwight, who voluntarily devoted a portion of the past year to ascertain the spiritual wants of those places.

Donations to the Society, &c.

The following table presents a condensed statement of the sums received by the Society from each of its different sources of income:

Donations from Auxiliary Societies,	\$10,640 68
Donations from Bible Societies, not Auxiliary,	94 71
Remittances for Bibles, from Auxiliary Bible Societies,	24,605 93
Remittances for Bibles from Bible Societies not auxiliary,	1,677 14
Donations from Benevolent Societies,	32 00
Legacies,	2,510 00
Ministers, Directors for Life,	120 00
Laymen, do. do.	590 00
Ministers, Members for Life,	1,168 06

Laymen, do. do.	1,220 00
Annual Contributions,	506 00
Donations from individuals,	2,321 32
Congregational collections,	474 45
Proceeds of Bibles, &c. entrusted to individuals for sale, or gratuitous distribution abroad,	344 87
Sales to individuals, entitled to purchase,	3,152 55
Rent from Printer and Binder of parts of house,	700 00
Dividends on stock, and interest on temporary loans,	661 50
Interest on money loaned to Trustees of Building,	642 30
Donations to the Sinking Fund, for paying debt on Society's House,	573 85

A donation of eight hundred dollars has been received through the hands of a gentleman in Boston, from an unknown individual, and appropriated by him to supply the descendants of Ishmael with the word of life. This amount has been remitted to the Treasurer of the British and Foreign Bible Society, with a request that they should furnish the American Missionaries at Malta, with copies of the Scriptures in the Arabic and other suitable languages, to the above amount, as they may order the same, for distribution among the persons contemplated by the benevolent donor. A legacy of \$500 has been received from Mr. Daniel Burger, and another of \$2000, from James Thompson, Esq. both of this city. A valuable donation of 10 shares in the bank of Newbern, N. C. worth \$1000 at par, has been received from Dr. Elias Hawes of that place.

It will be perceived that \$573 have been contributed during the year by individuals to the sinking fund, established to pay the debt on the Society's house. This sum together with the ordinary income from the sinking fund, viz. \$957 70 has reduced the debt, which originally, on the first of May, 1823, was \$13,100, and at the last anniversary \$11,251, to \$9,720.

Operations of the Society in Foreign countries.

After noticing the death of the Rev. Dr. Woodhull, formerly one of the secretaries for Domestic correspondence, and of the Rev. Mr. Crane, assistant Secretary elect, the report proceeds to a brief account of the Foreign operations of the managers.

Through the medium of the Montreal Bible Society in Lower Canada, the donation of 400 copies of the Gospel according to St. John, in the Mohawk language, has been faithfully distributed among the Indians residing at the Lake of the two mountains, and at St. Regis: and also among those at the Caughnawaga village, who, it is said, received the Word of God with expressions of joy and gratitude. As a pleasing instance of the prompt and independent spirit of these children of the forest, it is stated that the Indians at Caughnawaga, being members of the church of Rome, convened a council of their chiefs, to deliberate upon the propriety of receiving the Scriptures, and they unanimously resolved that all their people should be left at liberty to accept of the Gospel. Several other parts of the New Testament have been translated into the Mohawk language, which it is the intention of the Managers to publish as soon as they have undergone a revision that may test their accuracy, and the expectation is entertained that ultimately the whole New Testament will be furnished to that portion of the aborigines of our country commonly called the Six Nations. The want of competent translators has hitherto imposed difficulties in the way of its accomplishment.

The managers have availed themselves of every practicable method of obtaining accurate knowledge of the various channels through which the scriptures might be introduced into every part of Mexico and South America. They have, accordingly appointed a standing committee, for the distribution of the scriptures in Foreign languages, whose efforts will

be particularly directed to the wants of the newly established republics of the south.

The establishment of the National Bible Society of Bogota for the Republic of Colombia, is considered by the Managers as among the most auspicious events in the history of the Bible Societies; and they have remitted to it a donation of 800 Spanish Bibles. A letter to the Managers, from an American gentleman in Mexico, states that the scriptures are gladly received by all classes of the community. He gives it as his opinion that 10,000 copies could be at once circulated among the inhabitants of that place.

From Mr. Brigham, an agent of the American Board of Commissioners for Foreign Missions, who has resided for several years in South America, the Managers have received frequent and interesting communications. Mr. B. has visited the Republics of Buenos Ayres, Chili, Peru, Colombia, and Mexico; in each of which he disposed of a number of Spanish Testaments. He remarks that the people in these countries are becoming more enlightened every day. In Peru, Colombia, and Mexico, such was the prevailing anxiety to possess the Scriptures, that he could have sold many thousands more than were entrusted to his care. He expresses the opinion that not more than 2000 Bibles have ever been distributed in Mexico, among a population of 7,000,000 of souls, and that nearly the same distribution prevails in all the other sister Republics. Some of the Spanish clergy are very favorably disposed to the circulation of the sacred Scriptures. A gentleman in Mexico, writes that a Priest from a town 3 or 4 miles in the interior, purchased at cost and charges, the box of Bibles which had been forwarded to the agent in that city, and expressed a desire for a larger supply. This correspondent assures the Managers that this is not a solitary case. The Board have made several grants of Spanish Bibles, and Testaments to various agents in Mexico and South America, to meet the demands in those countries; and several hundred copies of the Spanish Scriptures have been purchased at the Depository in New-York, by merchants and others trading to South America. Bibles purchased at the Depository for a dollar and a half, have been sold in the city of Mexico, in quantities for five dollars, and retailed as high as seven and a half, such is the demand for the sacred volume in regions so long deprived of this inestimable treasure.

Several other Bible Societies, not auxiliary to this institution, exist in the United States, in New Brunswick, Nova Scotia, and Upper Canada. The Philadelphia Bible Society, in particular, is actively and successfully engaged in the great work to which they have for so many years devoted their attention. The Board rejoice in their growing prosperity.

AMERICAN TRACT SOCIETY.

FIRST ANNUAL REPORT.

Abridged for the New-York Observer.

In the introduction to the Report, it is stated, that the prospects of this Society have surpassed the most sanguine anticipations of its friends, and that, notwithstanding the committee are of various religious denominations, harmony and christian affection have marked all their deliberations. The deaths of the Rev. Mr. Summerfield, one of the Executive officers of the Society; of the Rev. John Williams, a member of the Board of Directors; and of the Rev. Drs. Furman and Baldwin, Vice Presidents, are suitably noticed; after which the following details are given.

Number of Tracts Printed.

The Publishing Committee have already approved one hundred and eighty-five Tracts, mak-

ing nearly six volumes of 490 pages each. Five hundred copies of the first volume have been neatly bound. The Tracts of five volumes, comprising 155 numbers, and 2000 pages are stereotyped; and Tracts for the sixth volume are in progress at the foundry. Each of these volumes will have a table of contents prefixed to it, and to the sixth, an Alphabetical Index to the whole set will be appended. The price of the six volumes bound, will be 3 dollars only.

On the first day of the present month, the whole number of Tracts printed by the Society, was 697,900, comprising, exclusive of the covers 8,053,500 pages. The Committee have also sanctioned, and are now able to present to the public, an edition of 16 Tracts in the Spanish language, and 14 in the French.

Christian Almanack.

The Committee have also commenced the preparation of the *Christian Almanack* for 1827. This work was commenced by the American Tract Society at Boston, in 1821, and not far from 250,000 copies have been circulated. The Committee have already made arrangements for publishing this work in this city, Boston, Rochester, N. Y. and Augusta, Geo.—and they hope it will be published at several other important stations in different parts of the United States.

Distribution of Tracts.

Of the 8,053,500 pages of Tracts published by the Society, about 3,611,500 comprising 337,277 Tracts have been put into circulation. Of these, the principal part have been sold at reduced prices to the Branches and Auxiliaries of this Society, to other benevolent institutions, and to individuals; the remainder have been delivered to subscribers, distributed gratuitously, and circulated in various places as specimens to awaken an interest in the objects of the Society. Of the gratuitous distributions there have been sent,

	Pages.
To Missionaries in the Sandwich Islands,	20,000
To the New-York Baptist Convention for distribution by Missionaries in New Settlements,	10,000
To Foreign Missionaries among the Cherokees,	10,000
Do. at Dwight in the Arkansas Territory,	10,000
To a Missionary School in the Chickasaw nation,	2,000
To a Missionary in Missouri,	11,000
To Gen. C. Whittlesey, for distribution at New-Orleans,	20,000
To Rev. Patrick Ffrench, Wesleyan Missionary, for distribution in Nevis, or other West India Islands,	10,000
To the Bethel Union of New-York city,	2,000
For a ship bound to river Amazon, Spanish Tracts,	3,000
To Rev. Cave Jones, Chaplain U. S. Navy Yard Brooklyn, for supply of seamen,	10,000
To the Indian Academy in Choctaw Nation,	10,000
To the Rev. Mr. M'Laughlin, Chaplain of U. S. Frigate Macedonian, bound to Brazil, Spanish 5000, French 3000, English 7000,	15,000

It will be perceived that the above grants are chiefly to the destitute in New Settlements, and in Foreign parts. The Committee hope soon to

be able greatly to extend this branch of their operations.

Branches and Auxiliaries.

The *New-York State Tract Society*, formed at Albany, in February 1824, very soon after the formation of the American Tract Society, resolved to become a branch, as the most effectual means of furthering the cause of Tracts. This Society has already remitted 285 dollars, and issued during the last year 418,875 Tracts, besides having received 46,600 from this Society. The issues of this State Branch, during the last year, have equalled three-fourths of the whole amount issued by all the Tract Societies in the United States during the year, ending May 1822; a fact, which affords a striking illustration of the rapidity with which the cause of Tracts is advancing in our country.

A State Branch has been formed in South Carolina.

Among the Auxiliaries of the Society, the *Female Tract Society of the city of New-York* is particularly noticed. This Society has already active Female Auxiliary Tract Associations in the Brick Church, and the Churches in Murray-street, Wall-street, Market-street, Franklin-street, and the Central Presbyterian Church in Broome-street; and has within a few months remitted to the Treasurer of the parent institution \$330 35. If to this be added, that a Female Auxiliary exists in the Rutgers-street Church, numbering 379 members, and which has already contributed \$168; that another active independent Female Auxiliary exists in the north western district of the city, which has within a short time remitted \$71 48; it will appear that the *Ladies of this city* have, within a limited part of the past year, contributed to the Society's funds \$569 83, besides \$250 given to constitute clergymen Directors for life, making in all \$819.

There has also been formed in this city during the year, a *YOUNG MEN'S Auxiliary Tract Society*, which has contributed 100 dollars to the funds of the Society, and has been actively engaged in the distribution of Tracts.

The *Auxiliary Society of Troy* has remitted 260 dollars; the *Auxiliary Society of Utica*, 171 dollars; and the *Auxiliary Society of Augusta, Georgia*, 70 dollars. The whole number of Branches and Auxiliaries which have contributed to the funds, is 75.

A considerable amount of money has been necessary to carry on the operations of the Society the past year, but the Committee say, "a kind Providence has inclined his people to contribute of their substance, so that the Society has not been compelled to cease or greatly to retard its operations for want of pecuniary aid. The treasury has indeed often been so nearly empty, that it seemed that before another week, means would be wanting to proceed further; but every week and every day has brought its needed supply. The experience of this first year of the efforts of the Society, has taught your Committee the desirableness of trusting in the Lord for aid, and going vigorously on with the work he has set before them. On such a principle they desire that this Society may ever be conducted; looking not at your treasury, and graduating your efforts accordingly; but looking to the wide fields already white for the harvest,

and to the promises of Jehovah; and pressing onward, knowing that the cause is God's, and that he will never suffer it to fail. The Committee would ask for no funds to lie dormant in your treasury; they desire no bank but the hearts of the people of God, to be opened under the guidance of the Holy Spirit, as the Society's necessities shall require."

The receipts during the past year for the publishing of Tracts amount to 10,158 dollars, 78 cents. Of this sum, 3,233 dollars, 22 cents, have been received from Branches, Auxiliaries, other benevolent Institutions and individuals, for Tracts sold; 2,431 dollars have been received from 36 Life Directors, one of whom, a gentleman of Boston, contributed 500 dollars, and another, a gentleman of New-York, contributed 450 dollars, to constitute himself and seven others Directors for life; 2,307 dollars, 25 cents have been contributed by 115 Life Members; and 2,187 dollars, 31 cents by annual subscribers, donations from Auxiliaries, and from other sources. The whole sum expended by the Society, is 10,129 dollars, 86 cents, leaving a balance of 28 dollars, 92 cents, now in the Treasury.

The Society's House.

A particular description of the Society's House is then given, but as an article giving minute information on this subject, has recently appeared in our paper, we omit all this part of the report, except the following paragraph, which may serve to correct some erroneous impressions.

"Except the liberal donation of the President of the Society, all the donor's to the Society's House reside in the city of New-York, and all the funds appropriated to that object, have been contributed for that explicit purpose. Not only are none of the funds contributed for the general objects of the Society appropriated to the erection of the House, but the Society is presented with the use of it forever, rent free. The sum remaining due for the House, will, with the blessing of God, in a few years be liquidated by the rent of parts of the building unoccupied by the Society, after which those rents will be annually appropriated to aid the Society in its general objects."

Want of Tracts at Home and in South America.

The Committee have received many letters from Louisiana, Georgia, Indiana, Virginia, Pennsylvania, and other parts of the country, urging the importance of multiplying Tracts as the most easy and most effectual method of checking the progress of vice and irreligion in these regions. "Nor," says the Committee, "does the call upon the Society for vigorous and extended efforts come only from the 12,000,000 of these United States, or the 4,000,000 of children thirsting for knowledge, the most of whom can read, and will read what is either good or bad. Already your Committee have been entreated from Mexico, from Guayaquil, and from Buenos Ayres, to occupy a field where the commissioned minister of Christ finds no admittance; and where the seeds of truth in the pages of religious Tracts, may be sown with the prospect of an abundant harvest. These and other countries of South America, awaking from the death-like spiritual sleep of ages, are looking to these United States as a happy country, possessing those civil and religious privileges, which they desire for themselves as their richest blessings.

They will receive the word of life from our hands, when they would refuse it from all others. Divine Providence removing obstacles which have long been insurmountable, points us to South America, saying, "Occupy till I come." If we remain indifferent to their eternal welfare, who shall watch for their souls? If this country will not send them the Gospel, what country will? what country can? If the AMERICAN TRACT SOCIETY will not labor for their good, what Society shall? The cry has come even from the eastern world pressing your Committee not to neglect the rising republics of the south.

"Having twice been present," says an American gentleman in England, "at a meeting of the Committee of the Religious Tract Society of London, my heart was gladdened to see them publishing Tracts, not only in English, but in Spanish, French, Portuguese, German, Dutch, and Swedish, and aiding other Societies in India and elsewhere to publish in still other languages. I was disposed to ask, How is it with American Christians? Do they look to the South, as well as the West; and feel for the millions just opening their eyes to religious light, as well as political liberty? The position of christians in the United States at this present time, is tremendously important. Millions of human beings through thousands of years, are to be influenced by the conduct and efforts of American Christians now living. In Mexico there are 7,000,000 of inhabitants, and in the Southern Republics, 10 or 12,000,000. Their territories can easily support 300,000,000. Have our churches awaked to the destiny which awaits the American continent? Let them do their utmost, and there will still be a lamentable deficiency over which to weep." To supply these immortal beings each with a single Tract, that costs but one cent, will require at least *seventeen millions of Tracts*, and an expense of *one hundred and seventy thousand dollars*.

The Committee have also had urgent applications for Tracts from the *West Indies*, and from the *Sandwich Islands*; and their aid is urgently demanded for supplying with these publications all the stations under the charge of our American Foreign Missionary Societies.

Anecdotes illustrating the utility of Tracts

Towards the conclusion of the report, a number of striking anecdotes are related, illustrating the utility of Tracts. We select the following:

One lady in the city of New-York, who, in the days of her neglect of the one thing needful, shared in all the enjoyments which wealth and the refinements of fashionable life can afford, now consecrates her regular and stated hours of every week in visiting the families of her chosen district, loaning to each a Tract, conversing on its contents and the joys of Christ's salvation; and she declares that the gratitude with which she is often welcomed, and the good which she is thus permitted to be the humble instrument of accomplishing, and the sweet communications of Divine mercy which she has received in her own heart while on these errands of love, outweigh all the pleasures which the gaiety of fashionable life was able to impart. Some whom she has visited, who before neglected the Bible, have been directed to its pages, some who before neglected the house of God, have turned their steps thither, some impenitent

have been alarmed, and some christians animated and quickened.

A merchant of the city of New-York, who is one of the officers of the Society, and who ascribes his conversion to the blessing of God on the perusal of the Tract called 'The Dairyman's Daughter,' while on a homeward voyage from Holland in the year 1817, has purchased at the Society's Depository, and distributed during the past year more than 50,000 pages of Tracts.

One gentleman in New Jersey, in ordering a second supply of this Society's Tracts, informs that those previously received had been read with great interest, and had been blessed to the evident conversion of three or four individuals.

A lady of this city, while engaged in the distribution of Tracts, met with an avowed Universalist; and after endeavouring for some time to convince him of his error, apparently without any success, she sent him the Tract entitled 'Search the Scriptures.' It proved the means of his abandonment of that fatal and delusive doctrine, and of his conversion to God. He has commenced family worship, and is about to unite with an evangelical church of Christ.

"I had a conversation not long since," says a very intelligent and respected correspondent, "with a person who disbelieved the Bible, and, in consistency with his infidelity, paid no regard to the Sabbath, and despised the means of Gospel grace. After a long talk, I put into his hat, unseen by him, the Tract entitled, 'The Death Bed of a Free Thinker, or the last hours of Hon. Francis Newport.' He did not discover it till the next morning, when, as he arose from his bed, he cast his eyes into the hat, and read the title of the Tract. It pierced his heart. At first he was determined not to read; but feeling uneasy, and anxious to know what it contained, he read it—his conviction deepened—and it proved the instrument of his conversion to God.

"The Tract entitled, '*Without holiness no man shall see the Lord*,'" says the secretary of one of the most flourishing auxiliaries of the Society, "was the evident instrument of the conversion of an individual, who is perhaps as bright a trophy of grace as this sinful world presents, and is exerting a most salutary and very extensive influence, especially by the successful efforts of his mind and heart for the rising generation. He has communicated the account to me in the following language: 'This Tract,' says he, 'was read to me by a friend, who felt concerned for my eternal interest; and if I am not mistaken with regard to my hope in Jesus, it was the means of showing me my awful danger, and pointing me to the Saviour for mercy and eternal life.' Not long after this, the same Tract was read at a prayer meeting, and about twelve or fifteen were deeply affected, and had no peace till they found it in Jesus. From that hour the spirit of God continued his gracious influences, and MORE THAN ONE HUNDRED were made the hopeful subjects of his sanctifying grace!"

The committee conclude their report with the following remarks: "Thus have the committee related some facts communicated to them on the best authority, during a few months, in which the foundations of the Society have been laid. The intelligence of *twenty-eight* individuals who give good evidence of piety, and attribute their conver-

sion under God to the immediate instrumentality of Religious Tracts: and including the fruits of a revival of religion, occasioned by one of them, *one hundred and fifteen*, who will bless God for ever for the agency of Christians in this work of mercy. One of these individuals never saw the Bible; one was an Indian of the West; and one has manifested his gratitude by circulating within half a year more than 50,000 pages of Tracts, for the spiritual benefit of others. Doubtless the Omniscient Mind has seen multitudes of instances in which these publications have exerted their silent and salutary effects; which the Day of Judgment, and the ages of eternity may alone reveal: but these are a few facts which Divine Providence has brought to our view for our encouragement in these incipient efforts. God has given us these, to inspire our hopes, to animate our prayers, and to incite us to persevere in the work he has committed to our trust. He has communicated these, as an earnest of blessings that shall follow; as the first fruit of an abundant harvest hereafter to reward our labours, if we persevere in their faithful and devout performance.

What friend of Jesus will not choose to be a sharer in the toil, and in the glorious rewards?—Who will not count it his privilege to devote a portion of his earthly substance to such a cause?—Who will consent that other hearts shall glow, and other hands be active in this work, while his own heart is chilled, and his own hands folded in indifference?

Your committee do not doubt that this work will go on. If *we* are not faithful, God will raise up others. In the interpositions of his Providence, and in his smiles on the rising hopes of this Society, we have a delightful assurance that he has taken it into his own hands, and will render it the powerful instrument of promoting his glory. Let us then come up to the help of the Lord. Let him hear our voice in fervent supplication. Let him witness the pantings of our hearts, and our cordial exertions. There is no time to lose. Death, inexorable death, will soon sweep us away from the opportunity to act for Christ; and while we linger, millions are neglecting his salvation, and crowding the road to ruin and woe eternal. An instrument of most extensive good is put into our hands, if we will use it. Every effort we make with a proper spirit will succeed beyond our expectations; God will be glorified; our Divine Redeemer honoured; the Holy Spirit shall make our endeavours the occasion on which to display his saving energies, and a multitude which no man can number, redeemed from death through the instrumentality of this Society from year to year, and age to age, shall at length stand together on Mount Zion, and lift their song of everlasting praise and thanksgiving for the glad tidings of salvation which it brought them, while they ascribe all the glory to Him that sitteth upon the throne, and to the Lamb for ever.

NEW-YORK SUNDAY SCHOOL UNION.

From the different accounts of this interesting meeting in the New-York papers, we make the following selections.

The Tenth Anniversary of the Sunday School Union was celebrated on Tuesday, (May 9,) in the usual manner. The Schools, to the

number of sixty, males and females, with their teachers—in all numbering between five and six thousand,—assembled in the Park at 3 o'clock, each school having a banner with its number, and appropriate devices and inscriptions. The order of the formation in the Park, had been previously designated in a diagram, which was furnished to the superintendents and teachers, and the whole were paraded with the utmost regularity. The whole body then moved in procession from the Park in Broadway, and down to Castle Garden, which had been generously tendered for the occasion by the proprietors. The female schools and teachers, to the number of at least two thousand, entered the garden first, and were seated in the flight of seats in front of the upper terrace of the garden-wall. After them came the male schools, which were wheeled alternately to the right and left, on entering the garden, and marched up the stairs to the broad walk upon the walls. This was completely covered, and also the roof of the large saloon which stands on the walls over the gateway. This saloon, and the seats in front, was filled with ladies and gentlemen, as also the rear of the garden below. The broad stairs in front, as you enter the garden, were reserved for the officers of the Society, the clergy, residents and strangers, &c. which together with every part of the garden, was completely filled. The whole number of people assembled, was from 10 to 12,000; and the appearance of the scholars of both sexes, all being neatly clad, and preserving the utmost order, was highly interesting. It was indeed a delightful spectacle to the philanthropist; for among all our public charities, instituted for the purpose of improving the moral condition of our race, this we hold to be the most important. It strikes at the foundation, where all the labours of mental culture should commence, in order to produce solid and durable effects. If these effects are not so visible upon the present generation as could be wished, still they will produce a full harvest in the next. But we maintain that the salutary influences of these schools are now abundantly visible. Look at the ten thousand poor children taught in our Sunday Schools now, and contrast their appearance and conduct with what both were ten years since. And what wonderful difference do we behold! How sedate, how orderly, and how cleanly do they appear! But we have not room to pursue our reflections.

Although the line had been so promptly formed, that they moved from the Park at the given time; yet the procession was so long, it having been unexpectedly increased by several schools from the Female Union, that it all did not reach its destination within the Garden until 5 o'clock. When the whole had been seated, silence was requested by the President; and the throne of grace was addressed by the Rev. Dr. Blyth of Kentucky. The 100th psalm was then sung to the majestic and devotional tune of Old Hundred. The music was lead by Messrs. Sage and Beasall; and after the first stanza, when the whole audience, scholars and all, spontaneously joined, it might indeed be called swelling the loud anthem.

After the meeting was organised, the Rev. Wm. F. Curry of Pittsford, Ontario county, addressed the meeting substantially as follows:

What means this large assembly? Why have

we met together? No doubt, there are among us many who have come up hither with unhallowed motives, and unholy hearts. But are there not a few—oh, are there not many even among these children, who have met to mingle their sympathies, and pour forth their praises before the throne of that God, who, out of the mouth of babes and sucklings, has ordained strength?—to praise that Saviour who has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven?" When I look around and behold the scene which presents itself, my mind instinctively recurs to the period, when Jerusalem was in her glory—my imagination places me at one of her gates—I behold her thousand children rushing forth to meet the coming Saviour—I behold their eyes kindle, and their faces glow with the intensity of their adoration; and the long loud cry bursts at once from every heart—"Hosannah! Hosannah to the Son of David,—Hosannah in the highest!" But that cry has long since ceased—it was stifled by the curses of the fathers of those children, uttered against this same Saviour. These fathers murdered the Prince of Life—the Lord of Glory. Yet after a lapse of near two thousand years, do I again hear the echo of that same Hosannah, in the songs which arise from the lips of these Gentile children. May this song never again cease!—May it wax louder and louder, until throughout the earth the gray headed sinner, and the middle aged, shall join all the children in the universal cry—"Hosannah to the Son of David, for he is now the Saviour of the world—Hosannah in the highest."

A hymn was then sung by the scholars, after which—

The Rev. Dr. Milnor, President of the Society, rose and remarked, that according to the arrangements for the day, the duty of addressing a few words to the assembly devolved upon him; but from the lateness of the hour, and the fatigue which the scholars had undergone, he should be very brief. If there could longer be any doubt as to the utility of Sunday Schools, in the minds of any of the audience, let them look at the throng now assembled. And yet, the thousands now here, who but for Sunday Schools, would be suffered to grow up without any kind of profitable instruction, do not comprise one half of the number taught in this city. And yet there are not even now schools and laborers enough. There are still hundreds and thousands in the streets, growing up in idleness. As to what had been done, the Rev. Gentleman remarked, that the audience would be astonished to learn by how few it had been accomplished, and on how small a number of people the whole labor of these schools devolves. But the cause is that of God and our country, and we persevere. Knowledge is the foundation of public virtue; and it is the general diffusion of intelligence among the people, upon which depends the preservation of the liberty which we so much prize. But further, it is Religion after all, that more than any thing else, tends to give a healthy tone to public feeling; and Religion will be found the great and sure means of perpetuating our political institutions.

From the Report it appears that

There are sixty schools connected with this Union, having 774 conductors, of whom 538 are males and 236 females. Of the whole number

417 are professors of religion. The number of scholars is 5001, viz. 3096 white boys, 326 coloured boys, 1325 white girls, 103 coloured adults.—Of the 5001 scholars, 2939 can read the Scriptures.

The Committee speak with warm approbation of "The Selected Lessons," which have been introduced into fourteen of the schools, and have been attended with the happiest results. They earnestly recommend the adoption of them to every school under their care.

Several new Sabbath school libraries have been established during the past year, and there are now fifteen, which contain in all 3688 volumes.—Great care is taken to select the most approved works in morals and religion. In one report the superintendent says, "that our library is not without its special benefit, we have convincing proof. The mother of one of our boys will ever have cause to praise God for it. The 'Life of Mrs. Graham,' which her son had obtained at the library, was the means which God blessed to the saving of her soul. She has since made a public profession of religion; and we can truly say, she adorns the doctrine of God her Saviour in all things."

Thirteen scholars, during the past year, have given satisfactory evidence of a change of heart, effected through the instrumentality of Sabbath School instruction, and made an open profession of their faith in Christ. "Laying out of view all other effects," says the report, "which will undoubtedly be produced upon the minds of those who may never be brought to a saving acquaintance with the truth, these happy results alone bear the strongest and most decisive testimony in favour of these institutions, and are enough to animate every one engaged in this employment to more humble, ardent, and persevering exertions for their prosperity."

Anecdotes illustrating the utility of Sabbath Schools.

The following is of very recent occurrence:

It was the practice of one of the teachers to visit in rotation two of the scholars every Sabbath after divine service, and examine them before their parents, on the lesson for the day. Its good effects have been manifested in every instance, but in none more strikingly, than in the case of a boy whose parents kept a *Porter House*, which on the Sabbath day more especially was thronged. His visits to the place had not been frequent, before the parents became deeply interested in hearing their boy answer his teacher's questions, and not unfrequently would those who had assembled to drink, give up for the time their vile practice, to attend this *infant Bible Class*. It is often the practice of the teacher to put such questions to his scholars as will be calculated in some manner to affect the minds of the parents, and in this instance his labours have not been without a blessing.—About three months since, the boy came to school with a message to his teacher, that '*his father had shut up his house, and had determined to sell no more liquor on Sunday.*' His doors still remain closed against those who would spend the Sabbath day in sin, but no one is more welcome than he who carried the Gospel into his family.

The following occurred in a Sabbath School in a neighbouring town:

Two girls had become the subjects of God's

grace, and conversed with some of the boys on the subject of religion, and told them "that they did not see why they (the boys) could not be Christians as well as themselves, and hoped God would not leave them." This affected one of the boys, whose name was S. He was quite uneasy, and when the school was out, he went home with the girls and requested them to pray for him, that God would give him a new heart also. They all went into a room and knelt down together, and one of the girls prayed: his convictions were deepened, and the next day he went with the girls to pray with them again; and the third day S. thinks his sins were forgiven him. His father was a Universalist, and when S. came into the house his father was conversing on the subject, and remarked, "All men would have religion in the Lord's time." S. was now prepared to plead for his Saviour. "Father," said he, "dost you believe the Bible that says, 'now is the accepted time,' 'to-day if ye will hear his voice, &c.'?" He persuaded his father to try the Lord and see if he did not tell the truth: he begged his father to kneel down and he would pray for him: his father was quite deaf. S. crept close by his father's ear and prayed in a most fervent manner that God would have mercy on his dear father. His prayer was heard; and his father is now, it is believed, an humble disciple of Jesus.

Rev. Dr. Spring moved the following:

"Resolved, That the Sunday Schools of New-York, from their usefulness and example, deserve the pecuniary aid of the public, as well as the personal exertions of all Christians."

It is highly delightful, Mr. Chairman, as it is the peculiar province of the Christian mind, to see God in every thing he does. Not only to mark the events of his Providence, but to trace his character. The benevolent heart is pleased in beholding the results of the operations of Divine Providence: but the truly pious and contemplative mind, beholds the finger of God in all these operations. His Providence interests us, in proportion as we behold himself. We all love to speak of Sabbath Schools, because we trace the dealings of God in them.—We see more of his wisdom—more of his power—more of the goings of his majesty—more of his matchless love. He began them as he begun all his mighty designs—as he began the work of creation. The church in Paradise displayed the operations of his own immediate agency. When she floated in the ark upon the waters, she was no less the object of his special attention, than when her interests were committed to the twelve apostles in Gallilee. Man never would have thought of, nor devised such means for her preservation and extension. Who, fifty years ago, would have thought of the spectacle which this day presents, and the mighty results which have followed the efforts of that pious individual, Robert Rakes; who, beholding some boys playing in the streets of Gloucester, on Sunday, conceived the plan of Sabbath School instruction. Yet, from this simple root has sprung a tree of life, whose foliage has already extended to the ends of the earth.

I never shall forget, sir, (said the Rev. Gentleman) for the impression is indelible upon my mind, and has had an influence, I trust, upon my conduct,—some twenty years ago, when I was receiving my collegiate education, and when the

mighty movements which have since agitated the Christian world, were just commencing, the striking remark of my tutor:—"Beyond all question, (said he) this is the dawn of Millennial glory."—Yes, sir, I see in the benevolent plans which are now going forward, the increasing brightness of that glorious day. And in none more than in those of Sabbath Schools. All that advantage which the church is to derive from those benevolent institutions, God in his infinite wisdom will take care to perfect. He is not now, sir, as in former days, training men up for the glory of the camp, but for the Millennial glory; training them up for active operations in the field of benevolent exertions. And I am sorry, sir, to hear from your report, that there is a great want of zealous, active laborers in this field of heavenly glory. And what Christian heart, Mr. Chairman, can be insensible to the call there made upon it? Believe me my young friends, (and to the young of both sexes I particularly appeal on this occasion, as I conceive it a duty peculiarly devolving upon them) believe me, there is no more sweet, no more delightful, no more salutary influence can be exerted upon your own characters than that which springs from a heavenly engagedness in so pure a cause. And well I know if you once engage in it, you will never be willing to relinquish it. The sacred charm will hold you under its influence until the last pulse of life.

The Rev. Mr. Sharpe, of Boston, seconded the motion.

Twenty-seven years ago, Mr. Chairman, (said the Rev. Gentleman) I was myself a teacher in a Sabbath School. Since that period, though engaged in another occupation, I have not been an idle spectator. I have marked the progress of this heavenly charity, and have rejoiced in its success. The Rev. Gentleman then went on to show the happy influence which Sabbath Schools must exert upon the community, in promoting the improvement of those who would otherwise remain ignorant of the first principles of their duty as members of society. He next proceeded to show that they averted much evil, which would otherwise be felt in the various relations of life. We were bound as patriots to further their advancement; for by their means knowledge being increased, and intelligence more widely diffused over the face of the community, men became better acquainted with their duties as citizens, and consequently were more capable of performing them. We may show our gratitude (said he) to the sage of Monticello, who penned the declaration of independence; but unless our citizens are capable of appreciating the benefits of a free government, that declaration will prove a curse instead of a blessing. The Rev. Gentleman proceeded in some eloquent remarks, with an appeal to Christians, in particular, and the community in general to aid the good work.

After the collection had been taken up, the delegate from the American Sunday School Union Society, presented the congratulations of that society, and followed it with a few pertinent remarks.

After the collection was made, a merchant stepped up and expressed a wish to be introduced to the Treasurer; on shaking him by the hand he observed, "Sir, I consider myself a debtor of

ONE HUNDRED DOLLARS, to this excellent institution. Please to send to my office for that amount!"

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 20, 1826.

ANNIVERSARY MEETINGS IN NEW-YORK.

Our New-York papers are crowded with the details of the proceedings of the last week,—consisting as usual, of notices of the several anniversary meetings; epitomes of reports; addresses, resolutions, &c. &c. All those who have ever passed the week of the Anniversaries in New-York city, will never after forget to ask if the like is still done there, and to look with interest for an account of its transactions. The present occasion it seems, called together an unusual number of strangers from all parts of our country; and the several reports afford, in dollars and cents, and duties performed, better testimony still that there is abroad in our country a growing interest in these institutions of benevolence. God speed it. While his friends on earth are augmenting their efforts of planting and watering, may he still continue to afford "the increase."

This plan of yearly canvassing the interests of religion and humanity, in this national, dignified, and business-like manner; is one which addresses the mind with beauty and imposing interest. Behold as it were, in General Assembly convened, the Statesmen, and Divines, and Philanthropists of our vast territory; its men of science,—officers of trust and influence, met by concert to lend their countenance—eloquence—money, to the cause of piety and humanity. It is a system, we say, beautiful to the view; and we know that it has a power of propelling through the ranks of society, a regard for the interests of religion and benevolence,—a power of forcing them on the attention of such men, as will not be made to attend but *by force*, like that of a vast engine.

THE NEW-YORK SUNDAY SCHOOL UNION

Held its Anniversary on Tuesday; presenting, from the description contained in the Spectator, an interesting sight.

Sixty schools, male and female, with their Teachers—numbering in all between five and six thousand, assembled in the Park at 3 o'clock, each school having its banner with its number and inscription. The whole body then marched in procession, through Broadway to Castle Garden. The assembly, amounting to ten or twelve thousand, being seated, Hymns were sung, and Addresses delivered by the Rev. W. F. Curry, of Pittsford, Ontario Co. and the Rev. Dr. Milnor, President of the Society. In the evening the Society again met in the North Dutch Church, where the Report was read, and Addresses delivered by the Rev. Mr. Luckey, S. P. Staples, Esq. the Rev. Dr. Spring, the Rev. Mr. Sharpe, of Boston, and a Delegate from the American Sunday School Union.

THE AMERICAN HOME MISSIONARY SOCIETY.

A meeting of gentlemen from different parts of the

country, with the Directors of the United Domestic Missionary Society, was held for the formation of the above Society, on Wednesday morning.

The Rev. Dr. Day, President of Yale College, was called to the chair; the Rev. Mr. De Witt of Hopewell, and the Rev. Dr. Chester of Albany, were appointed Secretaries. A constitution was adopted, and recommended to the United Domestic Missionary Society for adoption.

The object of this Society is to assist indigent congregations, and supply the destitute within our own country.

AMERICAN TRACT SOCIETY.

"None of the celebrations of the past week," says the Religious Chronicle, "have possessed higher intrinsic interest, than the first annual meeting of the American Tract Society." The President, S. V. S. Wilder, Esq. of Mass. in the chair,—the Reports were read; Resolutions offered and supported in Addresses from Mr. Cuyler, of Poughkeepsie, Hon. Judge Platt, from Utica, S. M. Hopkins, Esq. of Albany, Rev. Mr. Sharpe, of Boston, Rev. Professor McIlvaine, of West Point, and Mr. Brigham, a missionary lately returned from South America; the Rev. Drs. Staughton of Washington City, Porter of Andover, Blythe of Kentucky, and Rev. Mr. Edwards, of Andover.

UNITED FOREIGN MISSIONARY SOCIETY.

This Society exhibited its Ninth Report on Wednesday evening, the Rev. Dr. Proudfit of Salem, presiding, in the absence of the President,—the Hon. Stephen Van Rensselaer. Messrs. Wheeler, Cuyler, Wilder, and W. F. Vail, Superintendent of the Osage Mission, addressed the meeting.

AMERICAN BIBLE SOCIETY.

This Society held its Tenth Anniversary on Thursday; a more particular account of which, together with an abstract of the Report, may be found in this paper.

THE PRESBYTERIAN EDUCATION SOCIETY

Held its Eighth Anniversary on Thursday evening,—his Excellency Governor Clinton, President, in the chair.

Several resolutions were offered and supported by Addresses from Messrs. Maxwell, Bradford, Bates, Cox, and Fessenden.

The Treasurer of the American Bible Society acknowledges as having received in the month of March, the sum of \$3,888 38. The issues from the depository during the same period, were—Bibles 3688, Testaments 3213,—Total 6901; Value, \$4,338 78.

LOVE OF LIBERTY.

In England there can be no slaves. The constitution makes every person free who steps upon her soil. A vessel from London lately arrived at Dominica in the West Indies, and while changing her cargo, threw her ballast which was sand, upon the wharf. Soon after a number of slaves were seen dancing merrily upon it. Being asked the cause of their joy, they exclaimed, "Oh Massa, we free now—dis Inglis groun."

Revivals.

REVIVAL IN CAMDEN, N. Y.

Extract of a letter from a gentleman in Camden, N. Y. to his friend in Plymouth County, Mass. dated April 18, 1826.

Since the revival commenced in this place, more than 200 have obtained hope in Christ; and through the great goodness of God, the work still continues with power. To him we desire to give all the glory; for it is his own work, and marvelous in our eyes.

Many souls, there is reason to believe, have been converted at the very time Christians were praying for them. In one very large neighborhood, all are hoping in Christ [between 50 and 60] except one woman* and a few small children. The work of God is going on with great power in Florence, Rome, Whitesboro', Utica, and many other towns in this vicinity.

It is estimated that within the county, [Oneida,] more than 2000 have been recently converted.—The work is principally though not exclusively, among the Presbyterians. What shall we render unto the Lord for all his benefits!

I never saw before such wrestling in prayer for sinners. Do we fully realize the power of the prayer of faith? I think we do not.—*Rec. & Tel.*

* In a postscript to the same letter, it is stated that she also had obtained some evidence of a change of heart.

REVIVAL IN BOWDOIN COLLEGE.

By a letter recently received in Boston, from Bowdoin College at Brunswick, we learn that there are very encouraging prospects of a revival in that institution. About 20 students were under serious impressions, and several had obtained a hope. *This work commenced on the day observed as a Season of Fasting and Prayer for the Colleges.*

By the Brunswick Herald of May 9th, which reached us after the above was in type, we learn that "ten of the students have professed a hope, and the work continues to advance. It is not rapid in its movements, but powerful in its operations."

By a letter to one of the Editors, dated Williamstown, May 2, 1826, we learn that 72 individuals, including 14 members of College, were propounded on the preceding Sabbath, to join the Rev. Mr. Gridley's church. Of the other members of College who have shared in the work, some chose to defer uniting for a season, and others expect to make a profession at home. In like manner, many in the town who are expected to come forward hereafter, thought proper for various reasons, to delay.—*ib.*

MACKINAW MISSION.

The following is an extract of a letter from the Rev. Mr. Ferry to the Corresponding Secretary of the U. F. M. S. dated Mackinaw, March 8th.

If I mistake not, I once expressed an opinion similar to this: That the field of missionary labor here, is just as wide as the most active exertions and extended charity of Christians please to make it. And so far from considering such a view as hasty or exaggerated, I can now, after more than

two years observation, sincerely say, that did not another missionary station need a dollar from your treasury, I am persuaded the Church might turn her eye hither, and have no cause to regret or occasion to lessen her offerings. Under God, she might not only light up a large region around us; but extend her labors of love northward to the waters of Hudson bay, and westward almost without bounds; so that thousands and tens of thousands now perishing for lack of vision, would rise up and call her blessed; the song of redeeming love awake and be re-echoed back "from mountain to hill, and from mountain top to mountain top," until the church herself, in admiring wonder at what God hath wrought, be compelled to take up anew the strains of David. "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and thy truth's sake."

The present state of our family is much the same as when I last wrote. Health generally enjoyed; and the schools prosperous. The present quarter, numbers 70 in the boys' school, and 50 in the girls. In the spring, I design giving you a detail of the names, character, and acquirements of those belonging to the Mission. The religious face of things among us is not as we could wish, but favorable. There is a good attendance on the stated means of grace, and I trust I can now call you to rejoice over another native reclaimed from ruin. Prudence, however requires that the particulars of this Indian woman's case be deferred till we have further evidence. She thus far appears to be one taught of the Spirit; yet we always feel to hope with trembling.

We have now several applications for admission into the family, and shall doubtless have many children brought in next summer by the traders from the North; I wish the Board would direct, whether from the state of the funds we shall reject or continue to receive as long as we have room for more.—*N. Y. Obs.*

THE AFRICAN COLONY.

The Board of Managers of the American Colonization Society, have the satisfaction to state, that despatches have been received from the colony at Liberia, bearing date 23d January, 1826. The communications from Mr. Ashmun, the indefatigable and intelligent agent there, are copious in detailing the condition of the colony, in all the relations which it sustains. It appears that there is a degree of prosperity in the present, and security as to the future state of that establishment, which, with all their expectations, the friends of African colonization could scarcely have been led to hope. Through the accredited medium, the African Repository, the communications will be published at large; but, in the mean time, the following brief statement is submitted:

In all the internal concerns and foreign relations of the colony, there is every evidence of growing prosperity, strength, and security. The health of the colonists, that first and great consideration, is as good as that of any community. Since June, 1825, to the date of the despatches, there have occurred five deaths, three adults and two children. The scorbutic ulcers, which excited some apprehensions, have almost entirely disappeared, occasioning but one death. They occur as other diseases in the progress of acclimation during the

first year, and exempt the subjects of them from other and more fatal sickness. Those who are affected with pulmonary weakness and rheumatism, are entirely freed from these infirmities. After acclimation, the coloured emigrants acquire a perfect vigour of constitution, accommodation to the African climate, and ability to support every hardship which ordinary life or contingencies may impose. Many of the whites have fallen victims; to this number is added Mr. Sessions, who died on his return to America; while the black population, even under the privations and sufferings peculiarly incidental to the sickness on arrival, are found to bear the change with safety. Whatever the danger may have been, the increasing comforts which emigrants meet on their arrival, will tend to reduce it to one of little moment.

The colonists are under the influence of a mild, but energetic government—one which is a terror to evil doers, and a protection to the good. As the settlement has increased in population, commerce, and wealth, the moral character has advanced; the intelligence and virtue of the people evincing the capacity for self-government. The arrangements now making for the settlement of families on farms, promise that agriculture shall keep pace with commerce; and these two great sources of support and wealth are now in such happy operation at Monrovia, as to assure the adequacy of the colony to its own maintenance, in its present condition. The trade in rice, coffee, camwood, and ivory, is already considerable, and so regulated as to inspire the confidence of the natives in the liberal and fair dealings of the colonists.

During the past year, two churches have been built. Five schools are in active operation, besides Sabbath schools: the children, emigrant and native, the latter 60 in number, are well instructed. The adults are busily engaged in finishing and improving their dwellings and property. Mechanics receive \$2 per day, labourers from 75 cents to \$1 25, with constant employment. The whole prospect is animating to the resident, and imposing to the numerous foreigners who resort to Monrovia. A vessel of ten tons, called the *St. Paul*, admirably fitted for the coasting trade, and for procuring supplies, has been built by one of the colonists, according to the plan, and under the direction of the agent. Several other boats belong to the establishment. Fort Stockton has been rebuilt, so as to be one of the most conspicuous objects on the Cape, and, with some other fortifications, renders the town perfectly secure against any foe. Two well disciplined companies, one of infantry, the other of artillery, present an active force, ready for any service, at a moment's warning. The emigrants from Boston have been received as "*brothers and sisters*." To the American public, to the State and National Legislatures, to the free people of colour, who may desire to emigrate, the Board of Managers declare, that a peaceful, healthful, prosperous community has been founded at Monrovia, and was, in January, the date of the last advices, in most flourishing circumstances; and they do, therefore, with renewed confidence, declare their object worthy of the continued patronage of a generous Christian people, and of its wise and patriotic Legislators.

In consequence of a piratical act, committed on a British merchant vessel, in Liberia bay, and

within our jurisdiction, by a Spanish slave trader, it became necessary for the agent at Monrovia to interfere, and destroy three slave factories within 10 miles of the town. In doing this, 116 miserable victims were rescued from slavery, and are now comfortably clothed, fed, and in progress of education, at Monrovia. The circumstances have been minutely detailed to the government, and the report to the Board assures them of the judicious, firm, and proper course of the agent. The neighbouring tribes have congratulated the colonists on their energetic measures, and in the language of the agent, "between Cape Mount and Trade Town, comprehending a line of 140 miles, not a slaver now dares to attempt his guilty traffic."

A settlement thus formed on the African coast, on a most salubrious spot, with a fine fertile territory, enjoying the respect and confidence of the natives, with a government in systematic operation; with a military force competent to its perfect protection; with a commerce steadily improving; with Christian and civil institutions of the purest character; affixing the seal of performance to the promises, and of reality to the hopes of the friends of colonization; speaks to the people of this enlightened country, with an emphasis, which, it is hoped, will not be lost on the patriot and statesman. May Heaven direct the attention of the wise and good amongst us to the colony of Liberia, as the means of averting calamity from our land, of securing the happiness of a large portion of our fellow creatures, of freeing our political institutions from their only blemish, and thus constituting our nation the fairest, as it is the freest on the globe.

The Board of Managers have, under the blessings of Providence, accomplished an important object. It is where they end, that the National and State Legislatures must commence, if the work is to be carried on to its desired completion. The appeal is sounded from America and Africa; dictated by Christianity, humanity, and national policy, it will be heard and answered by a nation's approbation and energies.—*Nat. Intel.*

FROM THE MISSIONARY HERALD.

DEATH OF MR. FROST, AT BOMBAY.

The following letter from Messrs. Hall and Graves, by an oversight was not dated; but we suppose the mournful event which it describes, happened in the month of October, a few days before the time that Mr. Fisk, in a distant part of the same great missionary field, finished his earthly career. The letter is addressed to the Corresponding Secretary.

Dear Sir:—The hopes expressed in our last letter concerning our now departed brother Frost, were but of very short continuance. After recovering so much, as to meet with us for business, and to resume a little his study of the language, and his labors in the mission, he was seized with more fatal symptoms. A cough, which commenced with his first illness, after some exposure in attending a funeral, never entirely left him; but it was so slight, as to occasion little concern, until he was seized with bleeding at the lungs. This returned after several intervals; and though the means used to prevent the recurrence of bleeding were at length successful, his other pulmonary symptoms continued to increase, and his strength

gradually declined. On the 14th inst, from the discharge of an abscess he exhibited every appearance of being in the agonies of death, but in the course of an hour he revived somewhat, and was able, occasionally, to converse a little in a whisper, which he could do to the last. On Tuesday the 18th, he became more restless, and about sunset, without any special indications that he was in imminent danger of death, he said, "I cannot stay here, I must go," and almost in that instant expired.

Thus ended his life on earth: But we have strong confidence, that he then began to live with the saints above, whom he longed to join. In proof of this, we have not merely the evidence of a life devoted to his Saviour, but also the conversation of a dying believer. This privilege, in regard to our brethren Newell and Nichols, a holy providence, by the nature of their diseases, in a great measure denied us. But we were allowed intercourse with this brother to the very entrance of heaven. Several days before his death, being confident he should continue but a short time, he desired to see us altogether. We met accordingly, and united in singing and prayer. At this precious season, he was not able to address us all collectively, but spoke in a whisper to one of us, who communicated his ideas to the rest. He requested, if he had wounded any of our feelings, to be forgiven. He appeared very affectionate, and much attached to all our concerns, especially that of the schools. He remarked, that his love for the mission had been increasing; and on another occasion, he expressed a confidence, that it would prosper. He said he had anticipated much enjoyment in the missionary meeting, which was about to take place, but, not being able to attend, he wished us to give his love to all who should be present.

During his long illness, he manifested a child-like submission and confidence in God, and much Christian humility. "How widely different," said he, in regard to his bodily suffering, "is my condition from that of those in hell, where I deserve to be." At other times he said, "My life looks bad, but Jesus has washed me." "I may continue a day or two, but it is better to depart." In reply to the question, whether his desire to depart arose chiefly from his bodily pains, he said, "I wish to be where I shall serve God day and night." His emotions were at no time peculiarly rapturous, but he enjoyed a continual and steady confidence.

Having seen and felt, that there is a superabundance of missionary labor for Christian females in this country, and on enquiry, found that Mrs. Frost was desirous of remaining and laboring here after his decease, he expressed the highest gratification. He said he hoped she would not dishonor God by undue sorrow. On seeing her weep, he said, "Weep not for me, but for the heathen." He manifested an exquisite delight, especially towards the close of his illness, in prayer, and in uniting with others in that duty, and in hearing the Scriptures read, and praises sung.

We have therefore, had occasion to mourn only for ourselves, thus early deprived of one, who would have zealously aided us in pointing out to the heathen the only way to life eternal. On these accounts, we would be humbled and mourn. We entreat the churches to fill up our vacancies, and to do more than fill them. As the chapel

was on the way to our burying ground, brother Frost's remains were conveyed there, and an address made in English, and one in Mahratta, with prayers and singing. A considerable number both of Europeans and natives were present.

We remain yours in the service of our blessed Saviour.

G. HALL,

A. GRAVES."

Mr. Frost, who has been called thus early from his labors, possessed qualities as a man and as a Christian, which ensured to him the love and confidence of his associates, and would have rendered him, had he lived long enough to acquire the Mahratta language, a very useful missionary. The great purpose of his life, during all his studies preparatory to the Gospel Ministry, and subsequently until his death, manifestly was, to comply with the requisitions of duty.

AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

Address of the Executive Committee.

In view of the transactions above mentioned, [see *Intelligencer*, p. 780,] and in accordance with the Constitution of THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE, the Executive Committee solicit the attention of the Christian community to a few remarks relative to the important subject here presented before them.

The evils resulting from an improper use of intoxicating liquors have become so extensive and desolating, as to call for the immediate, vigorous, and persevering efforts of every philanthropist, patriot, and Christian. The number of lives annually destroyed by this vice in our country, is thought to be more than ten thousand; and the number of persons who are deceased, distressed, and impoverished by it, to be more than 200,000. Many of them are not only useless, but a burden and a nuisance to society.

These liquors, it is calculated cost the inhabitants of this country annually more than forty millions of dollars; and the pauperism occasioned by the improper use of them, (taking the Commonwealth of Massachusetts as an example,) costs them upwards of twelve millions; making an annual expense of more than fifty millions of dollars.

Out of 1061 cases of criminal prosecutions in the year 1820, before the Court of Sessions in the city of New-York, more than eight hundred are stated to have been connected with intemperance. And so it is in all our principal cities. More than three quarters of the crimes committed in the country are probably occasioned by this hateful vice. And if we add to these the loss of time which it occasions, the loss of business, the loss of improvement, the loss of character, and the loss of happiness for time and for eternity, the evil swells to an overwhelming magnitude. The guilt and wretchedness resulting from it surpass all finite conception. Scarce any thing has a more powerful and fatal efficacy to weaken, pollute, and debase the human mind. It palsies every effort for improvement, hinders the success of the Gospel, and prevents the progress of the kingdom of Christ. It destroys by hundreds and thousands, both the bodies and souls of men; cutting them off from the possibility of enjoyment, and plunging them into endless darkness and woe.

No sooner is a person brought under the power

of intoxicating liquors, than he seems to be proof against the influence of all the means of reformation. If at any time the truth gains access to his mind, and impresses his heart; by a few draughts of this fatal poison, the impression is almost sure to be effaced. Hence the notorious and alarming fact, that a person addicted to this vice is seldom renewed in the temper of his mind, or even reformed as to his outward character. If a single instance of the kind occurs, it is so uncommon, that it quickly becomes the subject of remark through a neighborhood, and often over a large extent of country; and for years is mentioned as an extraordinary event. Most persons given to intemperance, proceed from one degree of wickedness to another, till, having been often reprov'd, and hardened their necks, they bring sudden and remediless destruction upon themselves. And they destroy not only themselves, but a multitude of others. The intemperance of a father has extended to three, four, five, and even to seven of his children. The intemperance of a family has extended its contagion through a neighborhood, and its baleful effects have been felt by numerous individuals and families. Many persons in all classes of society have been destroyed by this vice; and no one is free from danger. A father has no security that his children will not die drunkards; and no security that the evil will not be extended through them to future generations. And with the continuance of the present feelings and habits of the community, there is no prospect that the evil will be lessened, and no possibility that it will be done away. All persons, especially the young, must continue to be exposed. Danger meets them in the street; overtakes them in business; follows them to their dwellings; attends them in the private interview, and in the social circle; and assails them wherever they go: and without a change in the sentiments and practices of the community, the evil must continue to increase, till the animating prospects of this great and mighty Republic are darkened, and its precious institutions ruined; and thousands and millions of its population borne on a current of liquid fire to a world of woe.

The American Society for the promotion of Temperance have, therefore, after deliberate and devout attention to the subject, resolved in the strength of the Lord, and with a view to the account which they must render to him for the influence they exert in the world, to make a vigorous, united, and persevering effort to produce a change of public sentiment and practice with regard to the use of intoxicating liquors.

For this purpose they deem it of primary importance, that they should obtain an adequate fund for the support of a man of suitable qualifications in the office of Secretary, who shall devote himself to the service of the Society, and in the various ways pointed out in the Constitution, labor to promote its object.

In attempting to procure this fund, the Committee cheerfully make their appeal to men of known and expansive benevolence, who are blessed with property, and are friends to Him who was rich, yet for our sakes became poor, that we through his poverty might be rich,—and request them from love to him and to their fellow men, to take into serious consideration the magnitude of the evil which this Society aims to prevent, and the immeasurable good which it aims to secure, and to

furnish the necessary means. If a man, of the right character may be wholly and permanently devoted to this object, with the aid which he may receive from good men throughout the country, the Committee are confident that with the divine blessing, a system of general and powerful co-operation may be formed, and that a change may in a short time be effected, which will save an incalculable amount of property, and vast multitudes of valuable lives;—a change which will be connected with the highest prosperity of our country, and with the eternal salvation of millions of our fellow men.

And may God Almighty crown with glorious success this and every other effort to do good, so that Christian morality and piety and happiness may universally prevail.

L. WOODS,	} <i>Ex. Committee.</i>
J. EDWARDS,	
J. TAPPAN,	
G. ODIORNE,	
S. V. S. WILDER.	

NO DEVIL.

Mr. Editor.—It is confidently asserted by some, who profess to be adepts in theology, that there is no devil, or evil spirit separate from man. Now, I dissent from the opinion of these men, and for the following reasons:

1st. We read of this arch deceiver, under the title of the serpent, before man had sinned, and he, a separate being, communed with the woman, and instigated the daring revolt.

2dly. We read of his temptations to Christ, in whom was no guile; and who knew no sin. If I should admit the idea, that there is no evil spirit, distinct from the corrupt propensities of man, I should be entirely unable to account for the temptation of Christ.

3dly. If there be no such spirit separate from man, then, I see not why the conclusion is not fair, that there is a spirit in wicked men, which constitutes their character, and which is described in Scripture by the terms, serpent, abaddon, apollyon or destroyer, angel of the bottomless pit, prince of darkness, prince of this world, a roaring lion, an adversary, sinner from the beginning, beelzebub, accuser of the brethren, belial, deceiver, dragon, liar, leviathan, lucifer, murderer, satan, tormentor, and the like.

The Scriptures are unmeaning in giving us this long catalogue, unless there is a malicious spirit in the world, who by his hateful character is entitled to these opprobrious names; and we are forced to the conclusion, that such is the personal character of wicked men, or that there is a separate spirit of this description, who is busily engaged in tempting them to sin. By denying the separate existence and influence of Satan, I can see no object gained, except to brand the ungodly with a long train of the most odious epithets, which the Scriptures apply to a foreign influence.—*Vermont Chron.*

THE YOUTH CONVERTED.

It is generally known that Mr. Whitfield frequently preached in the open air. In Philadelphia he often stood on the outside steps of the court-house, and from that station addressed admiring thousands, who crowded the street below. On one of these occasions, young Rodgers, after-

wards Dr. Rodgers, was not only present, but pressed as near to the person of his favourite preacher as possible; and to testify his respect, held a lantern for his accommodation. Soon after the sermon began, he became so absorbed in the subject, that the lantern fell from his hand, and was dashed to pieces; and that part of the audience in the immediate vicinity of the speaker's station were not a little discomposed by the occurrence.

A subsequent circumstance, connected with this event, and not less remarkable, is worthy of being recorded. Mr. Whitfield, in the course of his fifth visit to America, about the year 1754, on a journey from the southward, called at St. George's in Delaware, where Mr. Rodgers was then settled in the gospel ministry, and spent some time with him. In the course of this visit, Mr. Rodgers, being one day riding with his visitant, in a close carriage in which the latter usually travelled, asked him whether he recollected the occurrence of the little boy, who was so much affected with his preaching as to let his lantern fall: Mr. Whitfield answered, "O yes! I remember it well; and have often thought I would give any thing in my power to know who that little boy was, and what had become of him." Mr. Rodgers replied with a smile, "I am that little boy!" Mr. Whitfield with tears of joy, started from his seat, took him in his arms, and with strong emotions remarked that he was the fourteenth person then in the ministry whom he had discovered in the course of that visit to America, of whose hopeful conversion he had been the instrument.

OUGHT EVERY ONE TO BELIEVE THE TRUTH?

Dialogue between a Gentleman and Andrew Fuller.

"Gentleman. 'Well, Mr. Fuller, I am told, there is a revolution of principles among some of you. Mr. L. of N. tells me, we are all going to be learned how to preach. Mr. Hall has written a book, and Mr. Fuller another; but it is only the old story over again, about repentance and faith being the duty of sinners. Now I told him, (continued the gentleman,) faith could not be a duty, because that is the effect of examination, and what, a person does, he cannot help doing.' F. 'It is as you have heard, as to Mr. Hall's having written a book. His book, however, is not wholly on that subject. He had occasion to say something on *natural and moral inability*, and so touches on the subject you mentioned.' Respondent. 'Natural and moral inability! Well, I think that a very just distinction.' F. 'Do you not think, sir, it is every one's duty to believe the truth?' R. 'No; it is every one's duty to examine the truth; and if they do that fairly, they will necessarily believe it: but believing itself can no more be said to be duty, than it is my duty to be warm, when I stand by the fire. Being warm is the effect, of my standing by the fire; it is the influence of fire upon me: so faith is the effect of examination; the effect or influence of truth upon the mind.' F. 'If to be the effect of some prior cause cannot consist with duty, then love is not a duty; for love is the effect of discerning the beauty of an object; and it has also the other property of faith, you mentioned; that is, when you love, we cannot help doing as we do, can we?' R. 'No.' F. 'And is

not love the effect of discernment too?' R. 'Yes.' F. 'Well; is not love a duty?' R. 'No; properly speaking, it is our duty to examine the excellence of an object; and if we do that, we must love it, if it be lovely: but love itself is not properly speaking, a duty.' F. 'What then, did God mean by commanding us to love him with all our heart, and Christ, by commanding us to love one another? Are we commanded to do what is not our duty?' [No answer that I remember.] F. 'Is it not our duty to choose the good, and refuse the evil?' R. 'Not, philosophically speaking.' F. 'Sir, what duty can you point out that is not the effect of some prior cause? No action, I presume, of any kind; for that is the effect of thought and choice.' R. 'Yes; but whatever is a good action, I allow to be duty; but faith is not an act.' F. 'Nor love? nor choice?' R. 'No.' F. 'What, then, are mental acts? and why are the verbs, to believe, to love, to choose, actively expressed?' [No answer.] F. 'What think you of 1 John v. 10. *He that believeth not God, hath made him a liar, because, &c.*' R. 'Aye, that is, he believeth not the gospel.' F. 'Very well; and what then? Is it not sin to make God a liar?' [No answer.] F. 'Suppose Mr. ——— should go home, and tell a fact, from his own knowledge. His son affects to doubt it. 'What! cannot you believe me?' 'Father, (replies the boy,) I am examining the affair. Possibly, you may be mistaken, or tell me a lie.' R. 'Very well; it would be his duty merely to examine.' F. 'I should be loth to be in the boy's clothes, if you had a stick in your hand. I think, sir, the sum is, we each suppose the soul to move by a number of movements, as it were, by gradation. First, I think, judge, then choose, love, act, &c. Now, I suppose duty to be predicable of each of these; you, only of the first in the series. I judge it to be every one's duty to act right; and, in order to that, to judge right, choose right, &c. You suppose it duty to examine in a right manner; and then, because the others will follow of course, they can be no duties: and so there is no virtue in doing a good action, or vice in an evil one; nor in good choice or evil; but barely in examining these matters. This, I own, reduces good and evil to a very narrow compass.'"

Obituary.

DIED,—In this city, on the 12th inst. much respected and esteemed by all who knew him, Mr. Sylvester Jones, aged 36. Mr. Jones while in health sustained well the character of a christian. During a long protracted sickness, and in the hour of death, he honored more particularly the cause of Him in whom he trusted for salvation, by exemplifying those graces, "which are the substance of things hoped for, and the evidence of things not seen."

At Norwich, on the 2d of May, (and buried in the Royal burial place of the Mohegans,) EZEKIEL MAZEEN, aged 27, Great Grand Son of the GREAT UNCAS, who was the friend and protector of the whites, in the infancy of the settlement.

The funeral was attended by the Rev. Wm. Palmer, of the Baptist Church, who made a short but appropriate address to the remnant of the tribe, assembled, whose listlessness manifested a declension of character that forcibly drew forth the exclamation—"Alas! how are the mighty fallen."

At Port au Prince, Mr. Wm. O. Wood, 17, of East-Windsor.

At Granby, on the 11th inst. Pliny Hillyer, Esq. aged 77.

POETRY.

We owe an apology to W* for our seeming neglect. The following lines were received some time since, but have been accidentally mislaid.

FOR THE RELIGIOUS INTELLIGENCER.

"ALL IS VANITY."

THERE is no lasting pleasure
Beneath the bright blue sky;
The soul's unchanging treasure
Can only glow on high.

Give sons of earth dominion,
Wealth, luxury, and fame;
The sweep of Time's broad pinion
Will leave them scarce a name.

The fairest scenes in nature
Will fade and pass away;
And on each lovely feature,
"All's Vanity" display.

The sky, the earth, and ocean,
With all their garnish'd stores,
Shall shake with dire commotion,
When Fate's last signal roars.

And even they, like vapour,
Shall melt and fade away;
As dies the glim'ring taper,
Shall suns and worlds decay.

Then why should vain immortals
So fondly cling to dust,
While Heaven expands her portals,
And angels wait their trust?

O matchless King of Glory,
Subdue our souls to Thee;
That we may hence adore thee,
From sense and thralldom free. W*.

MARRIAGE.

The celebration of marriage is different in different nations. In too many instances, however, it has been a scene of dissipation and licentiousness. The nuptials of Alexander were celebrated with uncommon splendor; no less than nine thousand persons attended, yet with all the gaiety, to each of these, Alexander gave a golden cup to be offered up to the gods. If a heathen on such an occasion did not forget his religion, superstitious as it was, what a reflection to professing christians to make such a day a day of sinful festivity, instead of dedicating themselves to God and imploring his blessing.

Buck's Works.

ADVICE TO A BRIDE.

"Hope not for perfect happiness," said Madame de Maintenon to the princess of Savoy, on the eve of her marriage with the duke of Burgundy, "there is no such thing on earth; and though there were, it would not be found at court. Greatness is exposed to afflictions often more severe than those of a private station. Be neither vexed nor ashamed to depend on your husband. Let him be your dearest friend, your only

confident. Hope not for constant harmony in the married state. The best husbands and wives are those who bear, occasionally from each other, sallies of ill humor with patient mildness. Be obliging without putting great value on your favors. Hope not for a full return of tenderness. Men are tyrants, who would be free themselves and have us confined. You need not be at the pains to examine whether their rights be well founded; it is enough if they are established. Pray God to keep you from jealousy. The affections of a husband are never to be gained by complaints, reproaches, or sullen behavior."

Idle and indecent applications of sentences taken from scripture, is a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for its easiness and vulgarity.—Dr. Johnson.

THE PRESENCE OF GOD.

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is every where, and boast that he resides amongst your nation. I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors." The Emperor consented. The Rabbi took him in the open air at noonday, and bid him look at the sun in its meridian splendor. "I cannot," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and can'st thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"—*Hebrew Tales*.

THE GOSPEL ITS OWN WITNESS.

AN ANECDOTE.

The following anecdote is from a sermon of the Rev. S. E. Dwight, entitled, "the gospel its own witness to the conscience," recently published at Portland.

When the celebrated Tennent was travelling in Virginia, he lodged one night at the house of a planter, who informed him that one of his slaves, a man upwards of seventy, who could neither read nor write, was yet eminently distinguished for his piety, and for his knowledge of the scriptures. Having some curiosity to learn what evidence such a man could have of their divine origin, he went out in the morning alone, and without making himself known as a clergyman, entered into conversation with him on the subject. After starting some of the common objections of infidels against the authenticity of the scriptures, in a way calculated to confound an ignorant man, he said to him, "When you cannot even read the Bible, nor examine the evidence for or against its truth, how can you know that it is the word of God? After reflecting a moment the negro replied—"You ask me, sir, how I know that the Bible is the word of God:—I know it by its effect upon my own heart."

* * The New-Haven Female Missionary Association acknowledges a fifth donation of clothing, prized at 50 dollars, from the students of Yale College.

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